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This method of friendly recovery of a man's camel is known as the *Sauq wa Qaud* system, a sort of family arrangement for the recovery of animals by mutual consent and without quarrelling over the matter. This system has the advantage of keeping Government officials out of the business, which from the Badawin point of view is always desirable. It is commonly practised in areas where Government writ does not run, and where one tribe is paramount under a strong shaikh who can enforce his will (example, the southern desert area of Iraq in Turkish times).

The system is open to variation according to circumstances, also to special arrangements between tribes, etc. So-called desert law is rarely a hard-and-fast thing. Many are the arbitrators who vary it slightly, or try to arrange a compromise in difficult or protracted cases. In most cases, however, precedent has a great deal to do with settling difficult problems, and so we have the *Ahl al khibrah* or experts, versed in legal precedent and able to state how difficult cases were formerly settled. These wiseacres have much to do with the interpretation of desert law. Nevertheless the two main principles of *'arafa* remain fixed:

(*a*) A camel taken in war or retaken in war by a friend of the original owner is surrendered without compensation, if the custom of *'arafa* exists. There is no selling.

(*b*) No camel bought for money can possibly be taken back by the original owner without compensation, even if the original owner be of the same tribe as the purchaser. There is only one exception, namely, if the original owner can prove that the buyer when he purchased the animal *was aware that it had been stolen* from a man of a friendly tribe. Thus if the 'Awazim bought Diyahin raided camels from Ibn Shuqair the day after his raid on the Diyahin near Kuwait in 1928, the latter could recover their camels from the 'Awazim without compensation. In no other case can anyone retake a purchased animal and leave the purchaser a loser. All sales must be undone, back to the original theft.

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mandant of Police Southern Desert area where "B" resides. That official will take action on the letter, and if proofs are clear will hand back the camel to "A". He will then send "B" with a letter direct to al Baga'awi, or such other Najd official as may be in charge of Sa'udi Arabian frontier affairs opposite Iraq and Kuwait, together with "B's" witnesses. Al Baga'awi will then get "B's" rights from "C" and so on. In conclusion, the easy working of the *'arafa* system along a frontier obviously depends on four things:

(*a*) that friendly relations exist between the Governments involved;

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(*b*) that officers are placed in charge of frontier areas, and that their writ goes;

(*c*) that such local officials are empowered to deal direct with each other without having to refer to higher authority: this especially applies to smaller claims of tribesmen on both sides of the border. (Important cases would of course be referred to Central Governments.)

(*d*) That the Shari'a law, recognised by the Badawin of the desert, and not any form of civil code, be applied in deciding *'arafa* questions, especially where oaths are concerned.

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Between 1929 and 1930 Captain Glubb, R.E., at one time in charge of the Iraq Southern Desert area, and I in my capacity of Political Agent, Kuwait, frequently dealt direct with each other in questions of claims between Iraq and Kuwait tribesmen, and we settled many cases on the above lines, everyone being satisfied and accepting settlement cheerfully. During the same period matters were not so easy where Kuwait and Sa'udi Arabia tribes were concerned, because (*a*) relations unfortunately were not good, and (*b*) no official of officer status existed across the border who could be addressed on the subject with prospect of reasonable success. Later, however, His Majesty King Bin Sa'ud remedied the matter by appointing strong frontier representatives, with headquarters at Hafar and Jariyah Ilya respectively, and matters greatly improved.

In February 1931 His Majesty King Bin Sa'ud proposed to the Shaikh of Kuwait that all camel claims affecting both states which went back prior to February 1931 should be declared *madfún* ("buried") because an enormous number had accumulated as a result of the